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ROAD QUESTION NO. 3

The impression seems to have gotten abroad, chiefly we presume through the newspapers favoring the bond issue, that the referendum act is essentially a "state wide" referendum. That is, that the vote is to be taken throughout the State as a whole without regard to the sense of the voters of any particular legislative district. From this it will doubtless be argued in the event that by any chance the State as a whole should show a majority in favor of bonds while at the same time more than half of the legislative districts should show majorities against bonds, the legislators would be morally bound to vote for a $50,000,000 bond issue, as provided in the referendum act.

Before proceeding further with any discussion of the merits or demerits of the two financial plans, we think it advisable to clear up this point. The Brown-Horsley referendum bill, which passed the House, provided a double affirmative, whereby the voter could vote for bonds, or for a pay-as-you-go policy, and also provided that the vote should be by Senatorial and House Districts, as a guide to the members of the two houses of the legislature. This measure was properly called a "policy referendum" because it was designed to determine the sentiments of the voters as between the two financial policies rather than for or against any specific measure.

Some newspapers were very insistent in proclaiming the referendum measure which finally passed both houses a "compromise" measure. It was claimed that this measure made the State a unit rather than the legislative district. Let us see how much "compromise" there really was in the measure, and whether or not it is in reality a "state wide" measure. We think the best means of ascertaining this information is from the text of the bill and not from the fulminations of partisan newspapers.

Some of our readers will recall the nightmare of the bondites in which they proclaimed a fear that the State as a whole would go one way and a majority of the legislative districts the other way. Such a contingency, while possible, it is too remote to justify serious consideration. We are inclined to the belief that the vote will be decisive. But regardless of anything expressed or implied in the measure itself, what does anybody suppose the members of the House and Senate would do in case of such unexpected happening? If a majority of the legislative districts should go for bonds and the State as a whole show a majority against bonds, does any bond advocate piously claim that the legislators should ignore the instructions of their several constituencies and adopt measures in support of the pay-as-you-go plan? He hardly think so.

There are two illusions in the text of the bill from which deductions may be made on this point. The first is in the preamble in which the reasons for the enactment of the measure are set forth

Here is what it says:

"Whereas it is very desirable that the members of the general assembly to be chosen at the next general election, to be held in November of this year, and who at the regular session of nineteen hundred an dtwenty-four, are to determine this important question, should have an expression from all the voters (of the State? No.) Of the cities and counties composing the respective Senatorial and House Districts of such members," etc.

There is here no intimation of any State wide referendum, and there is nothing in the preamble to the contrary. The reason is here set forth that it is "desirable," "very desirable" that there should be expressions from the several Senate and House Districts for the information of the members, simply this and nothing more.

The only reference in the bill to the State as a whole is in the bonds themselves which require the Commonwealth to certify to the Governor and the Governor to the General Assembly the result of the election.

The Governor as a matter of fact represents the State as a whole. He has no declared in connection with this very question. Therefore, the Secretary of the Commonwealth is required to certify to the Governor "the total number of votes cast for and against State road bonds," and the Governor in turn is required to communicate to the general assembly the result "first: in the State at large and second: in each Senatorial and House District."

No reason is assigned for this information being communicated to the general assembly in this form. None is needed. It is simply information. But in the preamble there is a reason assigned. It is asserted that it is "very desirable" that the members of the Assembly should have an expression of the sentiments of their constituents in their Senatorial and House Districts. While legislators are in a sense representatives of the State and guardians of the State's interests, they are primarily representatives of the people of the districts who elect them. It would be folly to propose any plan that would contemplate these representatives harkening to any voice except that of their local constituencies, with expectation of any attention being paid to such a suggestion.

As The Editor Sees It

The daily press continues to report an occasional lynching—not always in the South.

For years it was the favorite pastime of certain northern editors to flay the South because of its lynchings.

Then the North began to feel lonesome, and adopted the lynching habit itself.

Sheriffs and courts and juries in the South didn't always bother to punish the lynchers. Perhaps they felt that there was some moral justification for the infliction of such summary punishment.

Again the North in time became lonesome, and now many of its officials are conveniently deaf, dumb and blind in the matter of punishment where the people have resorted to mob law.

As a matter of fact, human nature is the same all over this country of our—North, South, East, West or in the middle.

When the law repeatedly and flagrantly fails to mete out punishment to a certain class of criminals it is not strange that people can be found with the will to take the law into their own hands. It is not long ago that church leaders burned women at the stake under the mistaken belief that they were witches.

We condemn mob law, and it is right that we should, but we should remember that mob vengeance is seldom wreaked upon the innocent. Human passions are only aroused to such a point by the act of human fiends who have no moral right to live.

The responsibility of mob law lies at the door of legal law, which dismally fails to convict and adequately punish in proportion to the crime.

When the laws of the land are impartially and energetically enforced we have no more incentive to lynchings.

These may be unpalatable truths, but they are nevertheless truths that can not be refuted.

Hazing and class fights in colleges and universities have reached a point where the public should call a sudden and emphatic halt.

In 1921 a young man who took part in a class warfare at one of our big universities disappeared during the fight and no trace of him could be found. A few days ago his skelton was discovered and identified by a belt buckle and bits of clothing. Apparently he had been killed in the fray and his body hidden under an old disused pier.

This is only one case—a sample of conditions that exist in some of our big institutions of learning.

If the authorities of these universities can not maintain order and discipline, than parents should cease to send their sons to such institutions.

They are a menace and are not worthy of confidence and public support.

For long months we have been growling about the long winter which seemed to have no end.

Recently we have been growling over the tardiness of Spring, which interfered with our gardens and crops.

Soon we will be growling at the length of summer, with its insufferable heat and discomfort.

And then we will begin to growl all over again.

B-r-r-r-r-r!

What is your affliction? But never mind—the public knows all about it. You have told it so many times the dear people know just how you feel before it rains, after it rains, and when it doesn't rain at all. Be a Shakespeare and don't repeat.

MOTHERS OF MEN

All over this country our people observe Mothers Day. They listen to words of praise of the mothers of men, give credit to the mothers of other people, and perhaps a passing thought to their own mothers.

It is human nature, the way of the world.

We see the good traits of the mothers of other boys because we view them from a distance and analyze them from a disinterested standpoint.

We often overlook the excellent qualities of our own mothers because we have been accustomed to them from birth and accept their solicitous care and attention as our due and as a matter of course.

There is no one like the mother. She is the one who brings us into the world—the one who guards and trains us from infancy to maturity—the one who gives of such love as no other human being may ever know.

No pedestal is too high and no consideration is too great for the mother of man.

For mother is mother the most wonderful work of Him who creates all people and all things.

The Parade

HOW ABOUT IT

In the spring a young man's fancy turns to thoughts of love, and some older chaps may have memories, too.

Did you marry your first little sweetheart, she of the pinafore frock and, perhaps, the barber-pole stockings? It is certain that at times she wore a cute little braided queue, though, sometimes—when she was dressed up—her hair hung in curls down her slender back. How the sunlight glinted in those curls, making them to shine with a splendor akin to that which lights the wings of drifting angels in the dreams of night!

Do you remember when you first kissed her? Of course, you do. That is an incident which is graven on your memory forever and ever. You felt thrilly and chilly, and warm by turns, and you were half scared to death. You saw God in her eyes and felt Him in your soul! Wouldn't you give all that you have or ever expect to have, in exchange for the innocence of your heart as it beat that day against the throbbing little heart in her tender bosom?

But did you marry her? How about it? It is a question of softer appeal during these budding days than any connected with the League of Nations our internal or our international affairs.

Perhaps you did marry this little Lady of Dreams and, perhaps you did not. But you will remember well the sweet ache that troubled your soul in the days when you were wooing her with a chivalry known only when we walk through the heaven-land of childhood.

When you think of her now—don't deny it—your soul yearns back to that never-never land where she reigned, where she still reigns and shall rule forever and ever.

But did you marry her?

WHY DON'T HE DIE?

"Time and debauch are great remedies. The heart becomes insensible at last, and one suffers no more. There is no God; there is no moral entity; nothing of all we have been taught to respect really exists. All there is is a life which passes away, of which it is logical to ask all the pleasure possible while waiting for the final horrible end."

This is not a quotation from ancient classic materialism; it is not the raving of a modern, perhaps unbalanced, mind; it is not the conclusion of the intellectual agnostic, nor yet that of the hopeless atheist. But hear him:

"I believe in nothing and nobody; I love nobody nor anything. I have neither faith nor hope. He has taken me 37 years to come to these conclusions. If I have fallen lower than the majority of men at least I have fallen lower from a higher pinnacle."

Poor, impoverished soul! With the scorpions of dead desires stinging, stinging, he wails through the philosophers of David and Solomon that all is vanity; that everything is nothing.

Why should such a man continue to live? Why condescend to go through the ordinary routine functions of eating and sleeping?

Selfish, soulless, sordid, helpless what right has such a man to live? Why should such darkness as his mar the beauty of life, destroying the happiness of all things lovely, desirable, hoped for?

And yet he could be cured by simple treatment. He might be shanked out of his luxurious apartments, robbed of his pocket flask, taken, beyond the sensing whine of the saxophone and put to work behind a plow. With his feet in the furrow and away from the paved streets, with his muscles aching from honest toil instead of carrying overweight from heavy food, he would sleep well, be less decolorical and wake up with a kinder broader view of life. Poor fool, why don't he die?

MOONLIGHT AND HORSESENSE

Any amateur writer can discover and describe the beauties of a sunset or the loveliness of the new snow. Even the money-grubbing business hog can grow eloquent over a pleasant day, and the casting grouch can weave a word picture of a moonlit night. Poets may sing of the flowers that bloom in the spring and the lovesick rave of the perfume of a girl's hair, but it takes a real artist to blend the two and acknowledge it with the tints of May twilight. It requires a real fighter to face the perplexing problems of business but we then close the roll-top desk with the thoughts of a bright tomorrow.

The hopeful man must have courage even in the face of a low bank account. He must not be bowed down with immediates troubles. He must not let the rainy day or trying hour blind him or bind him. He must have some enough to know that the obstacles that seem insurmountable can be overcome by painstaking, hard work.

A man of common sense knows that life is not all beautiful sunsets, all glorious sunrises, all soft moonlight and sweet scented flowers. He must know that life is a responsibility, and that the rewards come in proportion to earnest effort to do all that he can do to win, and to make life pleasant for himself and others.

IMPROVED UNIFORM INTERNATIONAL

Sunday School Lesson

(By REV. P. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago.)
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LESSON FOR MAY 13

DAVID, THE POET-KING

LESSON TEXT—I Sam. 16:1-3; Psalms 23; GOLDEN TEXT—Surely, goodness and mercy shall follow me all the days of my life.—Psalm 23:6.

REFERENCE MATERIAL—Ps. 51; Isa. 9:7; Jer. 23:5-6; Luke 1:32; Acts 2:25-36.

PRIMARY TOPIC—The Shepherd Boy Chosen King.

JUNIOR TOPIC—God Calls a Boy to Be King.

INTERMEDIATE AND SENIOR TOPIC—David, as a Friend.

YOUNG PEOPLE AND ADULT TOPIC—Lessons From the Life of David.

I. Samuel Mourns for Saul (v. 1).

1. Why He Mourned. The death of Saul was no doubt a personal loss to Samuel, for Saul was a commanding and lovable personality. Then, too, the ruin of so promising a career would deeply affect a soul like Samuel. Finally, it was a calamity to God, and God's people grieved his heart.

2. Excessive Mourning Rebuked. The fact that God had rejected Saul should have lifted Samuel out of this grief. Excessive grief over that which God does is a reflection upon Him and should be rebuked. In all God's acts we should submit although it may change our plans. Nothing must be a hindrance to the discharge of duty, it merits rebuke.

II. Samuel Is Sent to Anoint David (vv. 1-3).

1. Samuel's Fear (v. 2). Perhaps by this time Saul was becoming a desperate character. Samuel knew that if Saul should hear that he was taking steps to anoint a successor to his throne, his own life would be in danger. Samuel was wise in submitting this difficult situation to the Lord. God's servants have to be brave. But even when going on errands for God we should not court danger. We should exercise the greatest caution so that unnecessary dangers be avoided.

2. The Lord's Direction (vv. 2, 3). The Lord unclothed the way for Samuel. He showed him how to perform his duty and escape the danger. Samuel was to take a heifer and announce that he was going to offer a sacrifice unto the Lord and to call those to the sacrifice. The prophet was not told all that would occur. This is usually God's way with us. He gives us our work piece by piece and guides us step by step. The Omniscient purpose was known only to him. It was to be kept a secret that the news would not reach Saul. This was a shrewd device but entirely legitimate. There is not necessity for us to reveal all our purposes.

III. Samuel's Obedience (vv. 4-12).

1. The Trembling Elders of Bethlehem (vv. 4, 5). It seems that the whole nation was then in trouble who fear because of Saul's sin. To the elders' alarming inquiry Samuel responded with the assurance of peace, inviting them to join him in worshipping the Lord.

2. Examination of Jesse's Sons (vv. 6-12). The Lord had compelled to Samuel that one of Jesse's sons was to be the future king, and the special latter one. The selection of the right one was a most important matter as destinies hung upon it. (1) Eliab rejected (vv. 6, 7). Eliab was the first presented as having first right to the place of honor. Further, he was a splendid specimen of a man, tall and majestic in appearance as to have commanded the respect and admiration he had been by Saul. (10:24). Outward appearance was favorable but the realities were not. The Lord looketh him, God knows whom He can trust with great responsibilities. We frequently estimate men by their dress, culture, wealth and position. These are only surface manifestations and frequently lead us astray, but God looks into the heart. (2) David chosen (vv. 8-12). All but one of Jesse's sons had been tested upon but still the Lord's choice had not appeared. Jesse's reply to Samuel's query as to whether all his children had appeared seems to imply that David was not considered important. He was considered good enough to watch the sheep but not important enough to be called to the feast. Because David was faithful as a shepherd boy, he was in line for promotion when God's given time arrived.

3. David Anointed (v. 13). When the shepherd lad appeared the Lord directed Samuel to anoint him. When the old man sought the Spirit of the Lord came upon him. David was a gifted and attractive lad but this was of no avail without the Spirit of God. Power must come from God, and the Spirit was received by the Holy Ghost can we truly do the Lord's will and work.

Knowing When.

Next to knowing when to seize an opportunity, the most important thing in life is to know when to forego an advantage.—Disraeli.

Indulgence.

It is only necessary to grow old to become more indulgent. I have no fault committed that I have not committed myself.—Goethe.

Our Life.

We pass our life in deliberation, and we die upon it.—Quesnel.

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